The Western Luminary.

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IMPORTANT FACTS.

From a Correspondent of the Vermont Chronicle.

Boston, Jan. 8.

Last evening the monthly concert was held.—Dr. Edwards stated among other facts, that there were now about 450 ordained ministers in heathen lands as missionaries; that 200,000 children are, or have been instructed in missionary schools; that 150,000 persons are thought to have been converted to God by Missionaries; he quoted Dr. Heber, late Bishop of Calcutta, as saying that in Tanjore not less than 8,000 idolators renounced idolatry under the preaching of Schwartz, and that recently in the same district 1000 *families* "have done likewise," and are now worshippers of the only living and true God. Both he and Dr. Beecher narrated many anecdotes and facts to show that the "dark places of the earth are *full* of the habitations of cruelty," for which the Gospel is the only and the heaven-prescribed remedy.

Dr. B. dwelt on the signs of the times as evidencing that the heathen are soon all to be given to Christ. He expressed it as his opinion that in 50 years the world would at least be nominally Christian; no idol temple would then be standing, at least for idol worship; and infanticide, cannibalism, and the nameless abominations and impurities of heathenism, would be done away. He spoke of Bible, Missionary, Tract and Education Societies as parts of one great moral machine to evangelize the world. He dwelt on the peculiar fact that *ships* are now transformed into churches, becoming Bethels, *houses of* God.—But what he seized upon as most marked in the signs of the times, was the Prison Discipline Society, by which Chaplains are provided for a long lost class of men, (more numerous he said, than had heretofore been thought) and—mark this—*Sabbath Schools are now taught in Prisons*, and numbers, it is hoped, are not only instructed, but awakened and converted to God in these hitherto forsaken and forgotten receptacles of vice. He did not mention, except thus incidentally, Sabbath Schools, and the mighty power early and deeply depostted in them; nor Bible Classes, by which Christians shall attain to a measure of Christian knowledge before despaired of, or unimagined; nor Temperance Societies, which occurred to me of as peculiar a character as the Prison Discipline.

The Revivals of the present day, and the united Concert of Prayer through the world, were mentioned as giving the seal of Heaven to the great work. It is the Temple of God, that is going up. [illegible] the kingdom of God that is extending. The French Revolution did much to break down prerogative aristocracy. But mighty convulsions will yet and soon shake the earth to the upturning of all despotism, and thus the way will be prepared for the kingdom set up by the God of Heaven, to flourish forever.

Dr. B. said, on the subject of modern Revivals, that he had seen their origin and been able to mark their growing progress. About 30 years ago these seasons of refreshing from the Lord may be said to have recommenced in this country. From that time there has been an almost regular annual increase of these blessed seasons, the last year having been more distinguished than any preceding. In the Presbyterian and Congregational Churches, (to say nothing of other highly esteemed and beloved denominations of fellow-labourers) he had seen data which warranted him in stating the number of hopeful conversions at not less than 100,000. This is a larger number than ever before in the same space of time were added to these churches. I am not able, not having data, to say what proportion these would bear to the whole number, but say half, which I should think large, and we have 200,000 added to the army of the God of Hosts!

From the New-York Observer.

CONVERSION OF THE WORLD.

It must be evident to the most inattentive observer, that greater exertions than have yet been made, are necessary on the part of professing Christians, before the Heathen, Mohammedans and Jews, who now possess so great a part of the world, will be brought to a knowledge of the way of salvation by Jesus Christ. It will readily and gratefully be acknowledged, that much has been done for this sublime object within the last thirty years, but much more remains to be done. In performing the great work of evangelizing the world, professing Christians in the United States of America must take a prominent part. To them much has been given, and from them much will be required. A united and vigorous exertion on their part, may, with the blessing of Heaven, do much towards enlightening the dark places of the earth, and ushering in the Millennial day. Christians in the different parts of our country, who have never seen each other in this world, and probably never will,—who notwithstanding are animated by the same spirit,—ought to act in concert in the prosecution of the same great objects.

I would propose to professing Christians, of all denominations in the United States, to set apart THE LAST THURSDAY IN MARCH NEXT, to be observed as a day of Fasting and Prayer for their country and the world. Let the members of churches meet together in their respective places of worship, on that day, for the purpose of humiliation and prayer;—let them with one heart humble themselves before God on account of their sins, and for their having done so little for the promotion of their Redeemer's kingdom in the world, and devoutly pray that they may be directed, aided and blessed in their future efforts to promote this cause. Let the united, fervent, believing prayer ascend from every State, and every church in the Union, that the kingdom of God may speedily come in its purity, splendor and power, in every part of the world:—that the way may be opened for the introduction of the pure and peaceful religion of our Lord and Saviour Jesus Christ, in the Pagan, Mohammedan, and Jewish world;—that God would, for the Redeemer's sake, pour out his Holy Spirit on the inhabitants of our country and revive his work in every part of our land;—that he would restrain the great Enemy of man, and not suffer him, in any way or by any means, to mar the beauty of revivals of religion;—that he would bless our schools and Colleges, and raise up many well qualified men, who will devote themselves to the Missionary cause:—and that a spirit of union in object and action might characterise American Christians.

A Christian nation on their knees, supplicating the divine mercy for a world, is no common spectacle. God is merciful and gracious, and full of compassion and slow to anger; and if we, as a Christian people, come near his throne of grace, who can tell but that he will repent him of the evil, and for Christ's sake visit the world with his salvation.

"NEW JERSEY."

P. S. It is hoped that no objection will be made to the day mentioned above, *the last Thursday in March*, on account of its being so near at hand. Happily for our country, modes of public conveyance are so numerous and so rapid, that in much less than two months, the above information may reach every part of our Union.

MATRIMONIAL FELICITY.

Sweetness of temper, affection to her husband, and attention to his interests, constitute the duties of a wife, and form the basis of matrimonial felicity.

From the New-York Observer.

RETROSPECTIVE SURVEY.

[CONCLUDED.]

In Great Britain the pulse of benevolence beats with a strong and steady motion, carrying life and heat through the whole body politic, and to many a dark and cheerless abode of heathenism. The amount of annual contributions in that country for objects which relate to the moral welfare of mankind, may be safely estimated at TWO MILLION DOLLARS: a sum which may seem large when expended for the salvation of men, but would be accounted as nothing if employed for their destruction. The blessings which it is the means of conveying to the heathen—to the destitute at home—to seamen—and to lands but partially enlightened by the Gospel—cannot all be told, and will not all be known till the Judgment day. Enough, however, can be told, to convince any but the skeptical and the hardened, that these efforts constitute one of the brightest features of the age in which we live. And here we cannot better serve our purpose than by quoting, with such alterations as we have since been able to make, a schedule which we prepared a few months since, from the latest authentic documents, showing the results of missionary labor in different parts of the world, as far as they could be definitely ascertained.

Stations	Mis.	Nat. Ass'ts	Pupils in Sch.	Mem. of Ch.
Western Africa,				
	16	13	107	2259	595
South Africa,				
	31	55	5	775	477
African Islands,				
	2	11	67	2181	
Mediterranean,				
	10	20		948	3
Black and Caspian Seas,				
	4	17			
Egypt,		5			
Siberia,	1	3			
China,	1	1	1	5	
India beyond the Ganges,				
	4	12		451	
India within the Ganges,				
	70	107	281	20237	1845
Ceylon,	20	33	44	8250	616
Indian Archipelago,				
	13	15		218	
Australasia and Polynesia,				
	46	52	41	26950	2444
Guiana and the W. Indies,				
	74	99		3058	59406
North American Indians,				
	54	83		1788	1356
Labrador,				
	3	13			216
Greenland,				
	4	12			429
Total	354	556	546	67125	67387

These, it will be allowed, are cheering results. And yet, there is every reason to believe that they fall short of the reality; since from many stations which have been long established, we can find no returns. The greatest deficiency, we presume, is in the number of pupils in the schools.

To foreign missions in general, the past year has been a season of prosperity; but without so many remarkable events as have distinguished some former years. We may however notice, as an incident of special interest, the building of a Christian temple at Rammakalchoke, ten miles below Calcutta, from the very materials of a temple erected to the idol Sheeb, which had been torn down, and its image given to the missionaries. A little church, gathered from among the heathen, now worship, in that temple the God of Abraham, Isaac and Jacob. But this is not all. Says a letter from an American missionary in India, dated Calcutta, March 6, 1827. "Within a few weeks, the work of the Lord has commenced in the surrounding villages, in a most wonderful and glorious manner. Messrs. Trawin and Piffard, missionaries from the London Society, have been applied to by deputations from a large number of villages, five, eight and ten miles below Kidderpore, begging that they would visit their respective villages, and make known to the people the way of salvation. The missionaries have gone out, and have been astonished to find the people ready prepared to receive the Gospel. The places of worship are thronged,—multitudes follow the missionaries from village to village, to hear the words of life. On some occasions, the applications for the bread of life have been so urgent, that the missionaries have thought proper not to return to their houses, but to spend the whole night in their palanquines: so that they might spend more time in their delightful work:—and once, when they wished to eat, the people threw open their temple for their accommodation."—Another revival of religion has occurred under the labors of the Church Missionaries at Nagercoil, in South Travancore; which, though less general than the above, induces the Missionaries to exclaim, "What hath God wrought?" We might allude also to the extraordinary efficacy of truth under the labors of the American Missionaries at Beyroot. Ten individuals, many of them persons of distinction, have given satisfactory evidence of conversion; and hundreds of others, there is reason to believe, are prevented from publicly renouncing their errors, only by the fear of persecution. So decided a movement, in a country where superstition and priestcraft had for centuries reigned uncontrolled, is as wonderful, as it should be encouraging to the friends of missions.

We cannot conclude this article without alluding to the death of one of the most accomplished female Missionaries, who has ever left our shores. Mrs. Judson died at Amherst, capital of British Burmah, on the 24th of October, 1826, while her husband was absent on an embassy to Ava. Her piety shone bright in every time of trial; her mind was intelligent and cultivated; and her writings have exacted praise even from the enemies of the cause in which she was engaged. Another valued Missionary who has rested from her labors, is Mrs. Temple, of Malta. She died on the 15th of January last.

Ye are at rest, and we in tears,
Ye dwellers of immortal spheres;
Guide us like you to live and die,
And reach our Father's house on high.

INTERESTING TO FREE PERSONS OF COLOR.

In the last African Repository is published an address from the citizens of Monrovia (colony of Liberia) in Africa, to the free people of color in the United States, inviting them to partake of the freedom, prosperity and happiness, which they themselves enjoy. Its spirit is admirable, and the facts which it presents are clear and convincing. How, after reading it, any free person of color in the United States, can prefer his present degradation to the privileges of that Colony, we cannot conceive. A few extracts are subjoined.

"The burden is gone from our shoulders: we now breathe and move freely—and know not (in surveying your present state) for which to pity you most, the empty name of liberty, which you endeavor to content yourselves with in a country that is not yours; or the delusion which makes you hope for ampler privileges in that country hereafter. Tell us, which is the white man, who, with a prudent regard to his own character, can associate with one of you on terms of equality? Ask *us*, which is the white man who would decline such association with one of our number whose intellectual and moral qualities are not an objection? To both these questions we unhesitatingly make the same answer:—There is no such white man.

"We solicit none of you to emigrate to this country; for we know not who among you prefer rational independence, and the honest respect of his fellow men, to that mental sloth and careless poverty, which you already possess, and your children will inherit after you in America. But if your views and aspirations rise a degree higher—if your minds are not as servile as your present condition—we can decide the question at once; and with confidence say, that you will bless the day, and your children after you, when you determined to become citizens of Liberia.

"But we do not hold this language on the blessing of liberty, for the purpose of consoling ourselves for the sacrifice of health, for the suffering of want, in consequence of our removal to Africa. We enjoy health after a few months' residence in the country, as uniformly, and in as perfect a degree as we possessed that blessing in our native country. And a distressing scarcity of provisions or any of the comforts of life, has for the last two years been entirely unknown, even to the poorest persons in this community. On these points there are, and have been, much misconception, and some malicious misrepresentations in the United States."

"People now arriving, have comfortable houses to receive them; will enjoy the regular attendance of a physician in the slight sickness that may await them; will be surrounded and attended by healthy and happy people, who have borne the effects of the climate, who will encourage and fortify them against that despondency, which lone has carried off several in the first years of the Colony."

"Away with all the false notions that are circulating about the barrenness of this country—they are the observations of such ignorant or designing men, as would injure both it and you. A more fertile soil and a more productive country, so far as it is cultivated, there is not we believe, on the face of the earth.—Its hills and its plains, are covered with a verdure which never fades; the productions of nature keep on in their growth through all the seasons of the year. Even the natives of the country, almost without farming tools, without skill, and with very little labor, make more grain and vegetables than they can consume, and often more than they can sell.

"Cattle, swine, fowls, ducks, goats and sheep, thrive without feeding, and require no other care than to keep them from straying.—Cotton, coffee, indigo and the sugar cane, are all the spontaneous growth of our forests; and may be cultivated at pleasure, to any extent, by such as are disposed. The same may be said of rice, Indian corn, guinea corn, millet, and too many species of fruits and vegetables to be enumerated. Add to all this, we have no dreary winter here for one half of the year to consume the productions of the other half. Nature is constantly renewing herself—and constantly pouring her treasures all the year round, into the laps of the industrious. We could say on this subject more, but we are afraid of exciting too highly the hopes of

the imprudent. Such persons we think will do well to keep their rented cellars, and earn their twenty five cents a day, at the wheel-barrow in the commercial towns of America; and stay where they are. It is only the industrious and virtuous that we can point to independence, and plenty, and happiness in this country."

"Not a child, or youth, in the Colony, but is provided with an appropriate school. We have a numerous public Library, and a Court-House, Meeting-Houses, School Houses and fortifications sufficient, or nearly so, for the Colony in its present state."

"Truly we have a goodly heritage; and if there is any thing lacking in the character or condition of the people of this Colony, it never can be charged to the account of the country; it must be the fruit of our own mismanagement, or slothfulness, or vices. But from these evils we confide in Him, to whom we are indebted for all our blessings, to preserve us. It is the topic of our weekly and daily thanksgiving to Almighty God, both in public and in private,—and he knows with what sincerity,—that we were ever conducted by his providence to this shore. Such great favors in so short a time, and mixed with so few trials, are to be ascribed to nothing but his special blessing. This we acknowledge. We only want the gratitude which such signal favors call for. Nor are we willing to close this paper without adding a heartfelt testimonial of the deep obligations we owe to our American patrons--and best earthly benefactors: whose wisdom pointed us to this home of our nation; and whose active and persevering benevolence enabled us to reach it. Judge then, of the feelings with which we hear the motives and doings of the American Colonization Society traduced—and that, too, by men too ignorant to know what that Society has accomplished; too weak to look through its plans and intentions; or too dishonest to acknowledge either."

From the Evangelist.

CHARACTER AND MARTYRDOM OF POLYCARP.

Polycarp, Bishop of Smyrna, is one of those who received instruction from the lips of the Apostles, and guided the church in the first age after their removal.

He is supposed to have been born about the year of our Lord eighty-three; and after preaching the gospel for more than half a century, he suffered martyrdom about A. D. 169. Of his early history little is known, except that he was a disciple of John, the apostle, and gave evidence of piety and talents in his youth; and, as it is reported, was assisted in his education by the hand of charity. The principal transactions of his life, which have come down to us, relate to his interview with Ignatius—his epistle to the Philippians--his journey to Rome; and his martyrdom, the history of which is given by his own flock.

In the year of our Lord 116, when Ignatius, Bishop of Antioch, was dragged in chains from Syria to Rome, to be devoured by wild beasts, his guards made some little stop at Smyrna, and allowed Polycarp to visit & converse with their prisoner. In this interview they mutually comforted and encouraged each other, and conferred on the affairs of the church.

Ignatius, after his departure, addressed an epistle to Polycarp, in which he affectionately commends to his care the disconsolate people of his own charge in Antioch.

After this interview, but at what time is uncertain, Polycarp wrote an epistle to the Philippians, which is similar to that of Ignatius, expressing devout sentiments in the most simple and unadorned style. This epistle is still extant, and though somewhat altered or interpolated, is regarded as being in substance genuine. In it the writer commends the Philippians for their firm adherence to the Christian faith, exhorts them still to persevere in it, "to serve the Lord with fear and in truth;" and as motives to this, he refers to the resurrection and judgment, and to the future state of retribution.

About the middle of the second century, disputes arose between the eastern and western churches respecting the time of celebrating Easter. The Asiatic churches kept it on the day of the week which might happen to be the 14th day of the moon, or the very day on which the Jews kept the passover. But the Roman churches kept it always on the Sabbath day, and on that Sabbath which followed the vernal full moon. On this subject both parties claimed to have the support of apostolic example and the usage of the church.

Polycarp, now venerable for his age, and still more from having been conversant with the apostles in his youth, and many who had personally seen the Lord Jesus, and as Jerome affirms, most distinguished among the Asiatic Bishops, took a journey to Rome about A. D. 158, to confer with the Bishop there on the subject. Anicetus, then Bishop of Rome, received him with great respect, conferred with him as with a venerated Father in the church, and made use of his authority to confute the pretensions of the heretics, Maricon and Cerinthus. On the question respecting Easter they could not agree, but they could agree to differ without offence. In the most Christian manner they communed together at the Lord's table. Polycarp blessing and distributing the elements in the presence of Anicetus and his own church.

The history of this transaction shows, that a truly Christian spirit then existed among the ministers of the gospel, and that the Bishops of Rome, did not, at that time, claim infallibility, and assume absolute authority over the whole Christian world.

The martyrdom of Polycarp took place about ten years after his embassy to Rome, in the midst of that fierce persecution, which raged under Marcus Aurelius Antonius, the Philosopher. The account is contained in an epistle sent by his bereaved flock to the neighboring church, in Philadelphia. Its general correctness is unquestionable, though the simplicity of the times might lead those honest Christians to regard as miraculous, what in our philosophic age, would be regarded as natural events.

From this epistle, it appears that when the spirit of persecution had spread to Smyrna, and Christians there were called to seal their faith by blood, the infuriated populace raised the cry, "away with the impious, let Polycarp be sought for."—It soon met his ears, but he heard it unmoved. His friends entreated him to withdraw to a village in the vicinity. He complied: and here in retirement, with a few companions, spent most of his time in prayer, beseeching the Great Shepherd to restore tranquility to his bleeding flock.

His persecutors, who had designed his ruin, were now watching to discover the place of his retreat. By torture some of his attendants were induced to disclose the spot. It was at evening, just as he had retired, that the band, sent to arrest him, appeared at his dwelling. His friends urged him to attempt an escape. But he only replied, "the will of the Lord be done."—He presented himself before his persecutors, and with a countenance cheerful, and composed, kindly saluted them. Unacquainted with his person, they were surprised at his figure—venerable with the marks of age, and an aspect in which was depicted the temper of the gospel. For a moment their hearts relented, and gladly would they have retired from his presence. Apparently unconcerned for himself, with his usual hospitality, he ordered a table to be spread for their refreshment, while he might enjoy one more hour for prayer. Returning to his devotions, he commends to God his beloved friends and the cause of his Saviour.

He ceased—and is led forth to the city. Here he was met by delegates from the Emperor, who received him to their chariot, and, endeavoring to allure him from the Christian faith, asked, what harm to say Lord Cæsar, to sacrifice and be safe." At first he was silent—but they urging, he replied, "I will not follow your advice." They rudely thrust him from the chariot.

When brought to the tribunal, the Pro-consul addressed him—"swear, and I will release thee--curse Christ." "Eighty and six years have I served him," said Polycarp, "and never hath he wronged me, and how can I blaspheme my king who hath saved me." His countenance brightened with Christian confidence.

The apparatus of death is prepared—Cheerfully loosing his girdle, he is bound to the stake—Clasping his hands, he offers his final prayer—"O God of Angels, and Principalities, and of all Creation, and of all the Just, who live in thy sight. I bless thee that thou hast counted me worthy of this day, and this hour, to receive my portion in the number of martyrs in the cup of Christ."

He ceased—The flames are enkindled—"Dust falls to dust." His weeping friends gather up his bones as a precious relic. The spirit of Polycarp is united in the army of the Martyrs. A. L.

A DYING FATHER'S ADVICE TO HIS SON.

The wise *Lockman* (author of a collection of fables among the Arabians) being on his death-bed, ordered his son to approach; and, giving him his blessing, he said:—"My son, that which I wish to recommend to thee more particularly is, that thou carefully observe the *six* following maxims, which include all the morality of the ancients and moderns.

1. Have no attachment to the world, but in proportion to thy short duration of life.

2. Serve God with all that fervor which thy need of him demands.

3. Labor for the other life that awaits thee; and consider the length of its duration.

4. Strive to escape that *fire*, from which those who are once cast in can never come out.

5. If thou have temerity enough to *sin*, compute beforehand the strength thou wilt require to endure the fire of Hell, and the chastisements of the Almighty.

6. And when thou feelest a disposition to *transgress*, seek for a place *where God cannot see thee*."

THE WESTERN
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LEXINGTON, KENTUCKY:
FEBRUARY 20, 1828.

THE BIBLE CAUSE.

At the close of a four days' meeting in the 2d Presbyterian Church in Lexington, on Monday last, a resolution to the following effect was proposed, and adopted viz: That with the blessing of Almighty God, and the co-operation of our fellow citizens, and fellow citizens of the different denominations throughout our state we pledge ourselves to raise the sum of *Twenty Thousand Dollars*, with a view to furnish every family in Kentucky who may be destitute of the Bible, with a copy of that blessed book within the course of two years. About *Seventeen Hundred Dollars* were immediately subscribed, by the persons then present, and from the spirit of Christian benevolence manifested on the occasion, we have no doubt but that the work will be done. We hope, in our next, to be enabled to give a more detailed account of this noble Christian enterprise.

REVIVALS IN KENTUCKY.

LEXINGTON.

The good work in this town continues to progress. About 20 have been added to the Presbyterian Church within the last two weeks. The late four days' meeting in the 2d Church, was deeply interesting, and encouraging. On Sabbath evening about 30 persons presented themselves, as anxious and awakened sinners, asking an interest in the prayers of God's people. Very considerable additions have lately been made to the Methodist Church; and several have joined the Baptist Church within the last two weeks.

WINCHESTER.

We are happy to learn that an awakening has commenced in Winchester, and its neighborhood. At a late four days' meeting in that town, a number were added to the Presbyterian church; and the prospects of a revival were very encouraging. We state these facts to call the attention of the friends of Zion to Winchester, when they are pleading for the out-pouring of God's Holy Spirit.

PARIS.

Extract of a letter dated Paris Feb. 15.

Mr. Skillman—I have time merely to state that our four days' meeting here was one of much interest, and the effects of which I hope will not be forgotten through eternity. Since the last sacramental occasion, which was but a month preceding, about 30 professed their faith in Christ. The whole number of professors in two months is 105, and three have been added by certificate. About 20 whites and 40 blacks appeared on the anxious seats at the close of the meeting. A general religious impression appears to pervade the town and vicinity. The Lord is truly doing wonders in our day.

FLEMINGSBURG.

Extract of a letter to the editor, dated Feb. 14, 1828.

A four days' meeting was held in Flemingsburg, commencing on the Friday before the first Sabbath of the present month. The meetings were of such a character as fully demonstrated, that the work previously commenced was genuine, and in active progress; 18 were received to the communion of Saints, and many others came forward as anxious inquirers. The number who have publicly professed their faith in the Almighty Redeemer since the revival commenced, is between 70 & 75.

For the Western Luminary.

THE AFRICANS.

Mr. Skillman,

A short time since I gave you some account of a meeting, I attended, which was holden *specially* for the blacks. That meeting was the first of that character which had ever been convened in our congregation. It was instituted and attended by a Minister of the Gospel than whom there is none, in our state, excels in every qualification of his sacred profession. I was much confirmed in my sentiments relative to this subject, by his decided declaration of the necessity, and approval of the plan of instituting religious instruction specifically for the blacks. And I am happy to inform you this is now done in our church, & that an evening is set apart for that special purpose. I would say to every Minister, and congregation, "*Go thou and do likewise.*"

But my purpose in troubling you with this communication, is to inform you of its result in the short time it has been in existence. I must inform you, then, that we have had what is called a Revival of Religion, among us, for more than two years; that during this long period of religious excitement, and attention to the things which pertain to salvation, not more than four or five lack persons, were among the number of those added to the Church. AT THIS TIME THERE STAND TWELVE PROPOUNDED FOR ADMISSION. This fact speaks volumes on the subject, and as it was this only that I wished to communicate to you, I shall add no more, only that there appears to be a general excitement among the Blacks of our congregation.

PH LO-AFRICUS.

A REVIVAL OF RELIGION, we are credibly informed, has begun, and is making progress in Cross Creek Congregation, Washington County Pa.—On Sabbath the 27th ult. the Lord's supper was administered, and 40 persons admitted, on examination, to the communion of the Church. May all our Congregations share in the rich effusions of the Holy Spirit.—*Pitts Spec.*

THE THEATRE in Pittsburg which has been an annoyance to the citizens resident in its vicinity, and a source of corruption to our youth, we are happy to say, is now demolished. Mr. Henry Holoshu has purchased the lot on which it stood, and, by erecting suitable buildings, will convert it to a useful purpose. This must be a subject of gratulation to the friends of good morals; and it is sincerely hoped that none of our citizens will be found so lost to a sense of moral obligation and regard to the good of Society as to encourage, in future, the contaminating amusements of the drama. *Ib.*

CHRISTIAN BENEVOLENCE IN CHARLESTON, S. C.

On Monday evening last, a number of gentlemen friendly to Foreign Missions; met by special invitation at Mrs Axson's boarding house. Mr. John Robinson was called to the chair, and Mr. Wm. Lloyd was appointed Secretary. The meeting was opened with prayer by the Rev. Dr. Leland. The Rev. Dr. Palmer then stated the object of the meeting, and gave a brief account of the origin of the American Board, and of the plans which they had pursued in extending the Gospel. This was followed by addresses from the Rev. Mr. King and the Rev. Mr. Kirk. A subscription was then called for by one of the members present, upon which two papers were presented—one for an annual subscription of five years, and the other for single donations in aid of the Board. Three gentlemen belonging to the 3d Presbyterian Church pledged themselves for that church to the amount of a thousand dollars a year for five years. A number of gentlemen followed with liberal individual subscriptions. Committees were then appointed to ascertain to what amount the 1st and 2d Presbyterian, and the Circular Churches would respectively pledge themselves.

What will be the further results of this meeting, time will disclose. Considerable interest is awakened for the object; and we hope permanently so.

Charleston Observer, Jan. 26.

ALABAMA BIBLE SOCIETY.

The fourth Anniversary Meeting of this institution was held at the State House, in Tuscaloosa, Dec. 21, 1827. His Excellency, John Murphy, President of the Society, took the chair, supported by the Hon. John Gayle, one of the Vice Presidents. From the Report we learn, that the whole number of Bibles and Testaments introduced into the State, through the agency of this Society, is 2546, besides a donation of 200 Bibles from the Parent Society. The Managers state, that, on a moderate calculation, there are several thousand families in Alabama, entirely destitute of the Scriptures and a still greater number only partially supplied. The friends of the Bible cause were solemnly admonished by this fact, to double their diligence. The receipts, during the last year amounted to 347, 55 1-2. The sum of 500 dollars had been sent to the Parent Society, and 235 dols. 80 1-2 cts were in Treasury. *Ib.*

REVIVAL AT SEA.

Norfolk, (Va.) Jan. 10, 1828.

MESSRS. EDITORS—Among the wonderful works of God, that of divine grace in converting sinners is the most illustrious and glorious. And among all the displays of his mighty power, as it is manifested in operating effectually upon the great variety of character and condition which are gathered into the family of man, that of renewing the hearts of seamen and creating them in Christ Jesus unto good works, seems to me to hold the first rank. When we consider the general eccentricity of character which belongs to seamen,—their deep-rooted prejudices, and long confirmed habits of sin; and when we contemplate them in their isolated state, "afar off on the sea," far from the house of God, far from the ministrations of his word and ordinances, and far from the sphere of moral influence,—then, to witness the energies of sovereign and almighty grace upon their hearts, in subduing officers and seamen to the obedience of faith, and leading them to participate in the joys and consolations of the Gospel, is a work truly great, truly glorious and admirable, and cannot but be "wonderful in our eyes." As evidence in point of such a gracious effect, on board one of her ships of war on a foreign station, I send you an extract of a letter received a few days since from one of the Lieutenants belonging to the Ship.

"——— I hope, sir, you will not suppose I have no pleasure in thinking of you. I have spent many happy hours in your society, and am indebted to you for instruction in the road that leads to life eternal. I have pleasure in communicating my feelings to one of the Lord's people. You know the heart of man, and its joys and trials when brought out of darkness into God's marvellous light. I have had much experience of this, since I saw you. showers of divine mercy, and I trust some dropping and refreshing influences of the Holy Spirit. One thing I know;—that whereas I was blind, now I see. The sublime glories of the Cross, which were once foolishness to me, are now opened to my view, and my soul swells with rapture, and delights to reflect and dwell upon the coming wonders. I trust I rejoice in the prospect. I trust I am anxious for the glory of God. I walk out and look, as it were at 'the whole creation burthened, and groaning until now?' and then think of Him, who has taken off the heavy burden, with feelings that I cannot describe. I feel safe under His garments of righteousness, who has taken

away the terror of death--brought life and immortality clearly to light; and clinging close to Him who is the resurrection and the life. O my friend, I do long for the period when this corruption shall put on incorruption, and this mortal shall put on immortality. Roused as I have been, from the heavy stupor of carnal security and deep unbelief, I am in a manner dazzled by the brightness of the unexpected light which darts from every quarter into my benighted mind. No Hottentot was ever more in the dark. --no wretch ever more deserving eternal darkness and despair. But the precious blood has been spilled,—I have heard the proclamation, and I trust have accepted the pardon O wondrous pardon! And not only pardon; but a crown —an immortal "crown of life" O how precious, how unspeakably precious, is that blood which has cleansed and saved so many myriads of the sons of perdition! I could weep to see the offers of mercy daily neglected,—but God's holy will be done. He knows his own. He is a good Shepherd, and will bring them in his own time. Since we left you, five of our officers have been led to embrace the Saviour, and several of the men are seeking Jesus. O pray that the seed which has been sown may soon spring up —pray for me that I may be humble and practical—send 50 Bibles, and also Tracts." N. Y Obs.

FOREIGN NEWS.

LATEST FROM GREECE.

The brig Pheobe Ann, which arrived here last evening from Smyrna, brings the following intelligence: When the news of the battle of Navarino reached Smyrna on the 26th of October, a great deal of anxiety was manifested, and the vessels of war in the harbor moved as close as practicable to the shore, and every preparation was made for embarking the European inhabitants in case of any excesses being attempted by the Turks. The next day, the English and French merchants moved most of their property on board, and all made ready to escape. The police, and general good order of the city was not however disturbed; for an Inland Courier had been immediately despatched to the capital, within a few days, by express. We learn that the most admirable good order prevailed there, and that the Divan had assembled to take into consideration what was to be done. Negotiations have been entered into with the Ambassador, and it is confidently hoped that peace will be concluded. Perfect confidence has not, however, been quite restored. The vessels in the harbor are still loaded with goods of the French and English. The Greeks are now attacking Scio, and have possession of all the Island excepting the Castle which they are bombarding from the heights of Tartoli which commands it—they have 27 vessels strictly blockading the place, the Castle it is said is not well supplied with provisions, and may be expected to fall pretty soon. Piracies are an every day thing: we are led to believe that the European squadron may take some steps to put it down, particularly as their treaty turns on that, and for motives or humanity which has caused already the shedding of a great deal of blood, which however, being Turkish, they believe is nothing but meritorious.

From the Morea, we are without news for some time past; Ibrahim Pacha, from the last accounts, was laying waste the country—he will be obliged now to evacuate it; the cause of the Greeks is now, probably, gained, and it may be presumed they will be furnished from Europe with every material for forming some kind of government, which is most devoutly to be wished.--N Y Journ. of Com.

Brazil.—We have official accounts of the failure of the Brazilian expedition sent to the Bay of San Blaz, on the Patagonian coast under the command of Captain Eyre in the frigate Cabacolo; and of the loss of the corvette Maceyo and brig Independence of Morte, by driving ashore. The men were saved. D Adv.

Mexico.—A letter from Vera Cruz, dated 21st Dec received in New Orleans, mentions that the Senate had rejected the law which had passed the National Congress, for expelling the European Spaniards The disaffected were assembling, with an intent to overawe the Senate At Puebla, it is said, the lower classes had roobed the European Spaniards of $100,000, in money and effects. D Adv

National Legislature.

Navy Lieutenants.—On Thursday of last week, in Senate, the bill to increase the pay of Lieutenants in the Navy, was read a third time and passed--yeas 29, Nays 13.

Cumberland Road.—On Wednesday, the bill for appropriating $180,000 for continuing the Cumberland Road, was ordered to be engrossed by a vote of 25 to 16.

Compensation for Slaves.—Same day, in the House, the question of compensation for injury done to Mr D'Auterieve', slave in the last war, was decided in favor of the petitioner—96 to 92.

Retrenchment.—The resolutions moved by Mr. Chilton, of Kentucky, on the 21st ult. for a general system of retrenchment, in order the sooner to pay off the National Debt, have been under discussion in the House for several days, but so late as Tuesday morning last, there had been no decision.--N. Y. Obs.

Creek Indians.—The controversy between Georgia and the Creek Indians is at length amicably and finally terminated. The Georgia Telegraph informs us that a full Council of the Creek Nation of Indians assembled at their Council Ground on Monday, the 31st ult. and continued for several days. At this council, the Treaty made by Col. McKenney, with the Chiefs, for the purchase of their remaining strip of land in the boundaries of Georgia was laid before them by the Agent, and received their full assent The Government is to pay them $47,491—being $5,000 more than mentioned by Colonel McKenney, in his letter to the Secretary of War.—Nat. Int.

A NEW ENGINE OF NAVAL DEFENCE

House of Representatives, Jan. 7.

Mr. Mitchell, of Tenn. presented the petition of Uriah Brown, praying that Congress will examine an invention of his for defending the coasts and harbours of the United States, by a certain steam vessel darting flames.

Mr Mitchell said that he hoped to be indulged in a few words of explanation, intended to bring the subject of this petition more distinctly before the view of the House. This petition had been presented at a former session, and referred to the Committee on Military affairs, but owing to the pressure of other business, that committee had never been able to give it the attention which it well merited.—The petitioner, during the time of the late war, had invented a steam boat, so constructed as to eject fire from its sides, to the distance of 4 or 500 feet. Experiments had been made with this vessel in the harbour of Baltimore, before thousands of people, and it had been clearly shown that it was capable of setting fire to, and destroying a hostile fleet, without receiving itself, the least damage. The invention was intended for the purpose of harbour and sea board defence; and, when used as an auxiliary to the forts which had already been erected it was calculated to furnish the best possible security against the attack of an enemy. This vessel was so constructed as to be perfectly invulnerable to the united attack of a whole fleet. It moved with great rapidity, and in a calm as well as a running chase, would be able to overtake approach, and set on fire, any ships which could be brought by an enemy. The experiments necessary to this discovery, had cost the inventer the best years of his life, and had exhausted the greatest part of his pecuniary resources. All he asks of this House is, that it may be fully and fairly examined; and in his petition he now says it is the last time he will prefer that request. I have had his papers for two weeks in my possession and have examined with some care the evidence by which he supports his request. It contains the declarations of men of science and of nautical experience, and also of ship builders. If the plan is practicable, it will effect a saving of millions of dollars, in the defence of our coast. The estimates of well experienced men render it probable that such a vessel will cost about 40,000 dollars; and it is proposed to station one in the Gulf of Mexico, two in the Chesapeake, one in the Delaware, two in long Island Sound, and one in Boston Bay. This distribution will effectually prevent the landing of any army on our sea board. Our fortifications can only protect our Navy when it runs under their guns for shelter, but a vessel like this can run out into the bay, meet the advancing, or pursue the retreating enemy, and throw 1000 gallons of inflammable matter upon his ships, with a force and effect that cannot be resisted. If the plan is practicable, it ought, doubtless, to receive the attention of men of science. It has the promise of great economy, and I deem it of such importance as to deserve the attention of a select committee, who can devote their time and their attention to the subject. I move, therefore, that the petition be referred to a Select Committee.

GOV. CLINTON ON DUELLING

From his last Message.

A prominent and besetting evil of the times is the practice of duelling which frequently shipwrecks the peace of families, and destroys the lives of useful members of society. In these cases, false notions of honor are arrayed against the dictates of morality, the prescriptions of law, and the injunctions of religion. The extermination of this modern hydra has been found more difficult than the physical hydra of antiquity. The severity of penal inflictions has been rendered nugatory by the want of certainty; and chivalric folly has prostrated the most sacred considerations. The failure of past preventives ought not to deter from the application of new expedients. If public opinion is unable to arrest this aggravated evil, the arm of the law ought to be stretched forth, full of terror and replete with punishment. The most effectual prescription heretofore applied, was the requirement of an oath from every person entering into office, that he would not be concerned in duelling; but this having been abolished by the new constitution, other measures must be pursued. As most duels take place out of the State, might it not have a preventing effect, to direct all magistrates to make strict inquiry into the charges, and in their discretion to imprison the offenders until notice can be given to the executive of the state in which the crime was committed, so that he might make the constitutional requisition for their being delivered up for punishment. And if a homicide of this character is perpetrated, may it not be advisable to consider it so in the state where the person dies, as well as in that where the wound was inflicted? Most duels are brought to a fatal termination by the misconduct of seconds, who, in the confidence of self security and in the headlong career of demented quixotism, close the door against reconciliation; and they ought, therefore, to be visited by exemplary punishment, especially in challenges ending in duels, and when homicides have taken place out of our jurisdiction What is now adjudged only a misdemeanor, or a breach of the peace, ought to be deemed a felony, and subjected to punishment in our state prisons. And, by such energetic measures it is earnestly to be hoped that this disgraceful evil and high handed offence may be expelled from our country.

THREE MATERIAL THINGS.

Dr. Johnson said, that in sickness there were three things that were material; the physician, the disease, and the patient; that if any two of these joined they got the victory; for, said the doctor, "*Ne Hercules quidem contra duos*" If the physician and patient join, then down goes the disease, and the patient recovers. If the physician and disease join, that is a strong disease; for the physician mistaking the cure, down goes the patient. If the patient and disease join, then down goes the physician, for he is discredited.

MARRIED,

In Nashville, on Wednesday evening, Feb. 6th, by the Rev. Mr. Hume, Mr James C. Robinson to Miss Susan Litton, daughter of Mr. Joseph Litton.

DIED,

At the house of Robert P. Allen, in Shelby county Ky. Rev. Wm Hickenson of the Presbyterian Church.

For the Western Luminary.

PROGRESS OF THE AMERICAN TRACT SOCIETY.

This Institution, though *an infant in years*, is now called on, in the providence of God and by the exigencies of our great community, to *put forth the efforts of a full grown man*. And there is nothing in the nature of the Institution to prevent its immediately possessing the strength and vigour of maturity, if its real wants are known, and sufficient means and adequate personal exertions are promptly contributed.

"One characteristic of this cause," as the Committee of the Society have well said, "which gives it especial interest in the present state in our country, is *its rapidity of movement*. It brings the *art of stereotyping, and the full power of the press*, of which every body has spoken, but the extent of which perhaps none has ever duly estimated, to bear, in all the perfection of their energy, upon the moral welfare of our country. And it is scarcely too much to say, that, numerous as our population is, and rapidly as it is increasing, *Religious Tracts*, with no demand upon the treasures of the Christian public which would impoverish them, with no sacrifices of effort which would imbitter their peace or mar their enjoyment, and with benefit to every other Benevolent Institution in our land, may soon be sent into every family, and placed in the hand of every little child. *Twelve millions* of inhabitants are indeed a great many; but *twelve millions of Tracts* can be printed, and printed in one year, with no essential sacrifice to the community. Our population is indeed increasing with a rapidity that astonishes us; but the amount of Religious Tracts issued may soon be made to equal it, and surpass it. And a little active effort of Christians, which would only render their lives happy, and, through grace, give them unspeakable joy in the great day of account, will put them all into circulation."

There is nothing to prevent those whose hearts and hands are now engaged in this work, from extending it almost beyond any assignable bounds. We are not called on to measure out our limited and feeble efforts, and wait for those who come after us to accomplish the work.—It need not be delayed till the cause of infidelity and sin have been strengthening through an age, and one whole generation of those who are far from God have gone down to death and into eternity. The voice of Providence most manifestly calls us to great and noble efforts now. Every facility for printing, and communication with the most distant parts, is afforded. The call is *on us*, who now occupy these churches, and who have assumed the responsibility of urging forward, under the Divine direction and blessing, this glorious cause. *On us* God has conferred this honour and privilege; and we may not inglori ously put them away from us, and refer them to those whom he shall raise up in future years.

That the openings of Providence are far in advance of the Society's operations, the following facts indubitably show:

The demands for Tracts have, from the formation of the Society, greatly exceeded the ability to publish them. In endeavouring to meet these demands, the Society printed,

	Tracts.
During the year ending May 1, 1826,	697,000
During the year ending May 1, 1827,	3,117,100
In 8 months, from May 1, 1827, to Jan. 1, 1828,	2,800,000

This amount of printing has been done with a treasury rarely containing funds enough to bear the current expense of two weeks, and often entirely empty; and with obligations resting on the Committee for paper purchased, to an amount which at no time, for several months past, has been less than *nine or ten thousand dollars*.

And notwithstanding this amount of printing done, the whole amount of Tracts in the General Depository, January 1, 1828, very little exceeded 400,000.

This is not more than one third or one fourth the amount of Tracts which the General Depository ought to contain, in order to enable the Society to meet, without embarrassment, the claims of the community. If twice this amount, or 800,000 Tracts, were added, their cost would be about $8,000; if three times this amount, or 1,200,000 Tracts, were added, their cost would be about $12,000.

In this state of things, the Committee have also made *gratuitous distributions* of Tracts, chiefly to very destitute parts of this and other countries, amounting, in eight months, ending January 1, to 1,200,000 pages; and the calls for gratuitous distributions, especially in our extensive New Settlements, are continually on the increase.

We ask the friends of this Society and of the cause of Christian Benevolence, not to shut their eyes upon or slightly consider *these facts*. Most of them are of a nature which precludes the possibility of mistake. Their general accuracy is certain And if there is reason for faith in God, that the great work of diffusing a knowledge of the Gospel among men shall prevail, and if God is to continue to use the instrumentality of this Society as his providence now clearly indicates then it is certain, that the Society exceedingly needs, at the present hour, *donations to the amount of many thousands of dollars*.

Ten thousand dollars would only enable it to discharge its obligations for *paper purchased*, of which it has now no more on hand than it should have at all times; and *ten thousand dollars more* would no more than furnish means for *supplying the General Depository* as it should be. And this would only meet the present wants of the Society. Its wants may probably at no future time be so great; but new fields of usefulness will doubtless open, and new calls be made, especially for the millions of the South and West, of South America, and other foreign countries. We dare contemplate no cessation of effort in future years. These streams must continue to flow, and the personal efforts, now required, must continue to be made, till the grand enemy of souls is vanquished, & "the kingdoms of this world have become the kingdom of our Lord and of his Christ." There is no rest for a Christian of the nineteenth century, till he rests in heaven.

And is it *a great thing*, that this Society, established for the benefit of the millions of this whole Western World, should need donations to the amount of *twenty thousand dollars?* Would it be *a great thing* for the Christian community to contribute this sum to enable the Society to issue *two millions* of these portions of truth, and keep them in circulation from year to year?

Are there not benevolent individuals in our large cities, who will contribute $5,000, or more, for this object?

Will not 500 Auxiliaries of the Society contribute $5,000 more in donations?

Are there not 100 churches, which have friends enough of the cause in each to contribute $50, to constitute their Pastor a Director for life, and thus raise $5,000 more?

And are there not 250 other churches which will contribute $20 each, to constitute their Pastor a Member for life, and thus raise $5,000 more?

And is this *a great thing* for the friends of Zion to accomplish? It cannot be thought so by any one who knows the value of an immortal soul, which one Tract may be the means of saving from perdition! It cannot be thought so by any one who will look at the spiritual wants of our country till he shall see what they really are—how many millions are destitute of the means of grace—and how small provision is yet made for their supply! It is not thought so by the Son of God, who left heaven and died on the cross for the salvation of sinners; or by the Holy Spirit, who often, very often, accompanies these simple exhibitions of truth with his saving mercy!

If any friend of the cause shall observe these facts, and shall feel moved in some way to give effective aid to the Society, we pray him to mark the facts yet again, till they shall be clearly before his view; and if constrained to feel, that Providence calls him to do something, let him think, that the wants of the Society are immediate—that whatever he can add to its funds will be appropriated by a Committee, who, in addition to liberal contributions, give their faithful services, from week to week, with no earthly reward—that it will cheer and encourage the hearts of those engaged in the cause—that it will convey spiritual light to many now sitting in darkness—that God will be glorified thereby, and the Saviour honoured—and that, if he acts with an eye single to the glory of God, "he shall in no wise lose his reward."

From the Vermont Chronicle.

TO THE CHURCHES.

It is said that during our revolutionary war, I rather think our early Indian wars, on a certain occasion, a company of men were to pass a narrow defile in possession of the enemy. As an obstinate conflict was apprehended, the troops were assembled in the presence of an energetic, faithful, godly Chaplain, who commended them with apostolic earnestness to the protection of Almighty God. They marched, and had scarcely entered the pass, when they were so furiously attacked that they made a pause, and called for the chaplain to pray again. "No," said the man of God, "we *have* prayed, and *now* is the moment to *act*. Prayer! march on!" The enemy were quickly routed.

Some members of churches are very good to pray, but very poor to *act*. But prayer is only preparation for action. Thinking is more noble than reading; but acting is more noble than thinking. Prayer is above reading, but *Godlike* action is more noble than all. I would suggest then that some of our churches change one prayer meeting into a meeting exclusively preparatory to acting. Let a few members of the church assemble once a week for an hour, to ask *how they can do the most good*. What new plan can be laid for the spiritual benefit of others.—What particular tract will be most useful for such an individual, or for the whole church? What particular person or class of persons ought to

share most in our supplications for a given time? Who can, with most propriety, go and converse with this or that one? How can we best promote the Sabbath school? Who ought to take a religious newspaper that does not? How can we get up a meeting of the church, or others, and pass a "Blooming Grove" resolution respecting the Sabbath? Can we do any thing to check the evils of intemperance? Can we do any thing to aid missions, &c.? Can we effect greater union, more systematic and harmonious action in the church?—It would take all the day to tell what this little company ought to talk about. Let it be composed of those that *love to do good* —let it continue *one hour*—have no reading except about some plan for *acting*—no general religious conversation—no *prayer*, except at the close, to ask God for courage, energy, zeal, purity, and charity, in *acting*

J. M.

GOOD EXAMPLE.

A minister of the gospel writes thus to the Editor of the Connecticut Observer.

"I have within two days, as opportunity offered presented the claims of the Connecticut Observer to the patronage of our order. Seven persons gave their names as subscribers, in addition to those already obtained in this place. I was rather agreeably disappointed at the ease with which I obtained them, considering the size of my parish, and the number of other papers already in circulation amongst us. From the experiment I have made, I am satisfied were others in my situation or in a private one to pursue the same course, the patronage of the paper would be more than doubled. And I think that ministers of the Gospel or private Christians would be profitably employed in devoting so much time, or embracing such opportunities as might accomplish this object. For having read the paper with satisfaction since its commencement, especially during the past year, I considered it to be a valuable auxiliary to the cause of Christ at large; and to contain much that serves to defend the doctrines of our pilgrim forefathers. I think that copies circulated throughout our parishes are calculated to advance that cause, which it should be the great object of every faithful minister to promote, both in and out of the sacred desk."

THE WEARY FINDING REST.

The following affecting story was related by Mr Dudley, an Agent of the British and Foreign Bible Society, at the 12th Anniversary of the Birmingham Sabbath School Union, in the month of April last:

In the county of Kent lives, or lived, a clergyman and his lady, who took a very active part in the Sabbath school connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who out of pity for his poor widowed mother, kept him in the school eighteen months; at length he found it absolutely necessary to dismiss the lad as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being during the last American war. Sometime after, the poor widow called upon the clergyman, to beg a Bible of the smallest size. Surprised at such a request from an individual, who was evidently on the verge of eternity, and who he knew had one or two Bibles of large print, which she had long used to good purpose, he inquired what she wanted it for. She answered, "A regiment is going out to America, and I want to send it to my poor boy; and O! Sir, who knows what it may do!" She sent the Bible which the clergyman gave her, by a pious soldier, who, upon arrival at their destination, found the widow's son the very ringleader of the regiment in every description of vice. After the soldier had made himself known, he said, "James, your mother has sent you her last present." He replied in a careless manner, "Ah, is she gone at last? I hope she has sent me some cash." The pious soldier told him he believed the poor widow was dead; but, said he, "she has sent you something of more value than gold or silver, (presenting him with the Bible;) and James, it was her dying request, that you would read one verse at least of this book every day; and can you refuse her dying charge?" He said, "Well it is not too much to ask, (opening the Bible.) So here goes the words, "Come unto me all ye that are weary and are heavy laden, and I will give you rest."—"Well" said he, "this is very odd — I have opened to the only verse in the Bible that I could ever learn by heart; when I was in the Sabbath School I never could, for the life of me, commit another. It is very strange! But who is this *me*, that's mentioned in the verse?" The pious soldier asked if he did not know; he replied, that he did not. The good man then explained it to him; spoke to him of Jesus, exhibited the truths and invitations of the Gospel. They walked to the house of the chaplain, where they had further conversation; the result was, that from that hour he became a changed man, and was as noted for exemplary conduct as before he had been for his wickedness.

Some time after his conversion, the regiment in which he was, engaged with the enemy, at the close of which the pious soldier, in walking through the field of blood, beheld, under a large spreading oak, the dead body of James, his head reclining upon his Bible, which was opened at the passage, "Come unto me all ye that are weary," &c — Poor James had gone to his eternal rest. Mr. Dudley said he had frequently held the Bible in his hand; there were not less than *fifty* pages stained with the blood of poor James. How encouraging said Mr. D. is this for Sabbath School teachers to persevere; for should there be but one seed sown, it might, as in the case of the widow's son, produce a plentiful harvest. The only verse he ever committed to memory, was the means in the hand of the Holy Spirit, in bringing him out of darkness into marvellous light; and James is now, we trust, joining the song of the redeemed in Heaven.—*N. Y. Tract Magazine.*

"EARING TIME."

Six days thou shalt work, but on the seventh day thou shalt rest:—in earing time and in harvest thou shalt rest —Exodus, xxxiv. 21

It is probable many readers may consider *earing time* in this passage, as referring to the time when the corn begins to appear in the *ear*.—Lest any readers of their Bible should be misled by such an interpretation, they may be informed that *earing* is an old English word for *plowing;* and that the original Hebrew word, *charash*, here used, is in other passages, rendered to *plow*. 'The plowers *plowed* upon my back.' Psalm cxxiv. 3. This will help us to understand 1 Sam. viii 12. 'He will set them to *ear* his ground, and to reap his harvest.'—See also Gen. xlv. 6 Deut. xxi. 4 Is. xxx 24. These remarks may help us to rectify a mistake in Bailey's Dictionary, sixth edition, in which *earing time* is explained to be *harvest;* notwithstanding he says, just before, very rightly, that to *ear*, or *are* (from the Latin *arare*) signifies *to till*, or *plow* the ground. Tremellius and Junius translate *earing time*, by *in ipsa aratione, plowing* time.—*Vt. Chronicle.*

AN AFFECTING INCIDENT.

A woman of advanced age and very humble appearance, lately presented herself among the anxious inquirers in one of the Baptist churches in this city. In relating the exercises of her mind she stated that she had lived in the entire neglect of eternal things, until a late period. Her mind, she said, had been roused to thoughtfulness and repentance, by an afflicting stroke, which had deprived her of her youngest child, a little girl six years old. This child had belonged to a Sabbath School, and just before her death, when, to all appearance, she had sunk too low to be capable of utterance, she seemed to awake, and said to her mourning mother; Mother I have two Sabbath School tickets, and one of them has, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The poor mother is now a follower of Christ and dates her first serious impressions from the above affecting incident.—*Philadelphia paper.*

CHRISTIAN GENTLENESS.

"Christian gentleness is an uniform temper, supported on principle, from a regard to God and imitation of Christ. It is not merely a natural easiness of disposition, but has its foundation in a renovated heart.—it is the fruit of that spirit, which is love, joy, peace, long suffering, *gentleness*—a heart broken for sin, humbled before God, purged from its corruptions, and filled with holy love and charity to all mankind — When this is the case, our gentleness will be uniform and habitual, imparting peace within, and shedding a holy influence on all around us. But so natural it is for us to indulge a contrary disposition, that even if we have been renewed in the spirit of our mind, it will require constant diligence, daily vigilance, and ceaseless supplies of that influence by which it has been in any degree attained, to cherish and confirm this temper."

Conscience is a faithful register, it gives a just, true, and impartial account of a man's life; it is our own lives written by ourselves, with the most perfect accuracy and impartiality; it is a daily, it is an hourly, it is a momentary register; listen to it in time, that you may flee to Jesus for pardon and grace, or it will accuse and torment you throughout the countless ages of eternity.

The happiness of the married life depends on a power of making small sacrifices with readiness and cheerfulness. Few persons are ever called upon to make great sacrifices, or to confer great favors; but affection is kept alive and happiness secured, by keeping up a constant warfare against little selfishness.

The third time.—The facetious Dr. B of W———r, having inadvertently preached one of his sermons for the *third* time, one of his parishioners having observed it, said to him after service, "Doctor, this sermon, having had three several readings, I move that it now be passed."

Poetry.

THE FOLLOWERS OF CHRIST.

The Son of God is gone to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain;
Who boldest bears his cross below,—
Who follows in his train?

The martyr first, whose eagle eye,
Could pierce beyond the grave;
Who saw his Master in the sky,
And call'd on him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He pray'd for them that did the wrong.
—Who follows in his train?

A glorious band, the chosen few,
On whom the Spirit came,
Twelve valiant saints; the truth they knew,
And brav'd the Cross and shame;
They met the tyrant's brandish'd steel,
The lion's gory mane;
They bow'd their necks the death to feel,
—Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around their Saviour's throne rejoice,
In robes of light array'd:
They climb'd the dizzy steep of heaven,
Through peril, toil, and pain:
Oh God! to us may grace be given,
To follow in their train!

BISHOP HEBER.

From the Juvenile Miscellany.

MY MOTHER'S GRAVE.

"I had a mother once, like you,
Who o'er my pillow hung,
Kissed from my cheek the briny dew,
And taught my faltering tongue.

But then there came a fearful day,
I sought my mother's bed,
Till harsh hands tore me thence away,
And told me she was dead."

L. H. S.

It was thirteen years since my mother's death, when, after a long absence from my native village, I stood beside the sacred mound, beneath which I had seen her buried. Since that mournful period, great changes had come over me. My childish years had passed away; and with them had passed my youthful character. The world was altered too; and as I stood at my mother's grave, I could hardly realize that I was the same thoughtless, happy creature, whose cheek she so often kissed in her excess of tenderness. But the varied events of thirteen years had not effaced the remembrance of that mother's smile. It seemed as if I had seen her yesterday—as if the blessed sound of her voice was then in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears I shed would have been gentle and refreshing. The circumstance may seem a trifling one; but the thought of it, even now agonizes my heart.—and I relate it, that those children who have parents to love them, may learn to value them as they ought.

My mother had been ill a long time; and I had become so much accustomed to her pale face, and weak voice, that I was not frightened at them, as children usually are. At first, it is true, I had sobbed violently—for they told me she would die; but when, day after day, I returned from school, and found her the same, I began to believe she would always be spared to me.

One day, when I had lost my place in the class, and done my work wrong-side outward, I came home discouraged and fretful. I went into my mother's chamber.—She was paler than usual,—but she met me with the same affectionate smile, that always welcomed my return. Alas, when I look back, through the lapse of thirteen years, I think my heart must have been stone, not to have been melted by it.

She requested me to go down stairs, and bring her a glass of water—I pettishly asked why she did not call the domestic to do it. With a look of mild reproach, which I shall never forget, if I live to be a hundred years old, she said, "And will not my daughter bring a glass of water for her poor sick mother?"

I went and brought her the water; but I did not do it kindly—Instead of smiling, and kissing her, as I was wont to do, I sat the glass down very quick, and left the room.

After playing a short time, I went to bed without bidding my mother "good night:" but when alone in my room, in darkness and silence I remembered how pale she looked, and how her voice trembled when she said, "Will not my daughter bring a glass of water for her poor, sick mother?"—I could not sleep; and I stole into her chamber, to ask forgiveness. She had just sunk into an uneasy slumber, and they told me I must not waken her. I did not tell any one what troubled me; but stole back to my bed, resolved to rise early in the morning and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and hurrying on my clothes, I hastened to my mother's room.

She was dead!—She never spoke to me more—never smiled upon me again—and when I touched the hand, that used to rest upon my head in blessing, it was so cold, it made me start. I bowed down by her side, and sobbed in the bitterness of my heart. I thought then I wished I could die, and be buried with her; and old as I now am, I would give worlds, were they mine to give, could my mother but have lived to tell me she forgave my childish ingratitude. But I cannot call her back; and when I stand by her grave, and whenever I think of her manifold kindness, the memory of that reproachful look she gave me, will "bite like a serpent, and sting like an adder."

From Zion's Herald.

ADVERSITY.

The Christian alone has that comfort which the world cannot give,—therefore, of all other men, he ought to be cheerful and happy while he passes through this world of sorrow and disappointment; but alas! he, like other men, when troubles and misfortunes gather thick around him often desponds and says all is over; he forgets that "as a father chasteneth a son, so the Lord chasteneth them that put their trust in him,"—and that his present troubles will work out for him "a far more exceeding & eternal weight of glory." Let him look into the sacred volume and he will there find, that the afflictions of the righteous have been like the refiner's fire, and that which seemed the greatest affliction, has often proved the greatest blessing.

But if in this life he has tribulation, what is it to be compared to the glory that shall be revealed in him hereafter? When he looks ahead what is the prospect? Heaven, with all its glory, opens before him; after spending a few more days on earth he is to be admitted to that world where sin and sorrow can never enter,—there for ever to enjoy the smiles of his Saviour, who will say unto him, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Then with patriarchs, prophets, and apostles of other days, he will be permitted to walk the streets of the celestial city, and hear those ancient worthies tell of the mighty deliverances God wrought for them while on their journey to the New Jerusalem, and, when he remembers he shall "go no more out for ever," what joy will thrill through his soul.

With such prospects before him, let him be cheerful in affliction and not indulge in the "sorrow of the world that worketh death;" for he may be near that happy world; in the midst of his troubles he may be called home to his eternal rest, and then how little will he care whether his journey was in prosperity or in adversity.

If such joys await the Christian in heaven, let him no longer murmur, no longer repine. When the storm rages high, and the waves of affliction roll over his head, let him be silent; while he remembers that "all things shall work together for good to them that love God," let him rejoice in his mercy and be of good courage, "for as his day is so shall his strength be."

We, who profess to be the disciples of Christ, while we would avoid levity, ought to remember that it is our duty to be always cheerful. Who is the most profitable servant in the vineyard of our Lord—the one who is willing to trust in God even when all appearances without seem to indicate that this hope will fail? or one who, from morning to evening, is prophesying evil concerning Zion? Surely, it is the former; for while he hopes, he labors and expects a blessing; but he who expects no better days cannot pray with that faith or labor with that zeal which will secure success. C. H. C.

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Mercer County, Ky. Aug. 10, 1827.

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